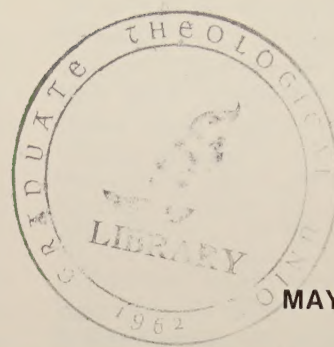




Leaves of Healing



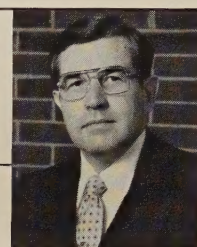
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Vol. CXVII

No. 5-6

A Strong, Growing Church

by General Overseer Roger W. Ottersen



I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires;

and will turn away their ears from the truth, and will turn aside to myths.

But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure has come.

I have fought the good fight, I have finished the course, I have kept the faith;

in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

II Timothy 4:1-8 (NAS)

Good health is a blessing which we all desire, yet it does not just happen. A strong, healthy body is dependent on proper diet, rest and exercise along with other conditions such as pure drinking water and sanitary living conditions. As with the human body, so with the body of Christ—for strength and health certain conditions must exist and principles followed. In the Scripture passage above, Paul expresses his great concern for the church to Timothy, his son in the faith, and to whom he gives a charge, knowing that his own ministry may soon be brought to an end.

The Church is made up of people and can only be strong when individual members are strong. It is easy to think of the Church in a nebulous or general way and to be critical of it. "Why doesn't the church do this, or that?" What might be better would be to ask, "Why don't I do this or that?" if I am a member of the body of Christ.

In these brief words from Paul to Timothy I believe there are several things that God would have us consider if our church is to be a strong, growing church. Listen again to Paul's opening statement in this fourth chapter of II Timothy:

"I solemnly charge you in the presence of God and of Christ Jesus, . . ." Paul gave a solemn charge to Timothy—a charge which he fully expected Timothy to carry out to the

best of his ability. What is a "charge?" It is a task or responsibility entrusted to another. Though written first to Timothy, God means it to apply to every believer to whom God has committed similar responsibility. It is a solemn charge, i.e., a great responsibility—a serious commitment.

The church is not a man-made institution, nor is its task to propagate the ideas and philosophies of men. The church is of God and is to proclaim its God-given message. That is what Paul's charge was to Timothy. "Preach the word." Preach it as one who must give an account to God, the Judge! Preach it with the assurance that Christ will be with you! Preach it whether or not people approve of the message. Preach it when you feel like it and when you may not feel like it—"in season and out of season." Preach it no matter what the personal cost may be—"endure hardship." Preach it, for shortly I, myself, will no longer be able to preach it—"the time of my departure has come."

"I solemnly charge you . . . preach the word."

A church cannot be strong if it does not accept the solemn charge given to it. We are certainly living in days when many "will not endure sound doctrine, but desire to have their ears tickled."

continued...

We certainly see the fulfillment of Paul's prophecy where people "turn away their ears from the truth, and turn aside to myths." Such find much greater satisfaction to the ego to be able to set themselves up as judges of Scripture rather than to humbly submit to it in simple obedience. They find such pleasure in dialogue about words and questions that it becomes obnoxious to hear a "Thus saith the Lord!"

Paul told Timothy, "Preach the word; be ready in season and out of season." For some, there just isn't a convenient time to hear or to preach the word. In winter, the excuse is that it is too cold or too slippery to get out to church. In spring, it is too wet or too windy. In summer, it is too hot or there are too many fun things to do—and the same is true in the fall.

Paul's charge was a solemn charge and could not be left to convenience. The consequences of neglect are too great. The eternal destiny of souls is at stake. The word of Paul to Timothy came as a military command, "Preach the word!" "Preach it with authority—rebuke, exhort, with great patience and instruction." In like manner, we as a church, should receive it, obey it, and pass it on.

Paul preached with authority because he knew that his message came by revelation from God. God confirmed Paul as His messenger by giving to him unusual manifestations of power in prayer for healing and in other ways. Note Paul's confidence in the following statements:

And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

that your faith should not rest on the wisdom of men, but on the power of God.

Yet we do speak wisdom among those who are mature; a wisdom however, not of this age, nor of the rulers of this age, who are passing away;

but we speak God's wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory.

1 Corinthians 2:4-7

I say this in order that no one may delude you with persuasive argument.

For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your

good discipline and the stability of your faith in Christ.

As you therefore have received Christ Jesus the Lord, so walk in Him,

Having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude.

See to it that no one takes you captive through philosophy and empty deception according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

For in Him all the fulness of Deity dwells in bodily form.

Colossians 2:4-9

Paul knew that there would always be the temptation to compromise the message to make it more acceptable to men—therefore warned against it. Those who preach the faith must first be firmly rooted in the Word and established in the faith that comes through the Word.

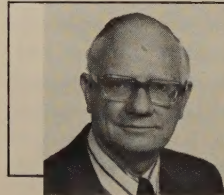
The charge that Paul gave to Timothy is the one first committed to Paul by God. It was the faith that he was willing to die for and expected soon to die for. Paul said, "I have fought the good fight, I have finished

the course, I have kept the faith." Paul's fight was not with men, but with "principalities, and powers" and spiritual darkness—against Satan and all his power, often working through men. For such a fight, Paul knew himself to be weak, but by faith, knew himself to be "mighty through God to the pulling down of strong-holds."

Paul's joy was in knowing that he had not let the Savior down. "He had kept the faith," and that by God's grace. Now he could look forward with joyous anticipation to being in the presence of God and receiving the crown of righteousness which God had promised him, and not to him only, but "also to all who have loved His appearing."

Beloved in Christ, we are in a battle, not with men, but with Satan. He knows his time to work on this earth is short and is putting up a great warfare against the saints. His temptations come in so many subtle ways—all so appealing to the flesh. Let us determine to keep the charge of God—to be true to the faith—to preach the faith "which was once for all delivered to the saints."

Finally, let us hear the words of our Lord Jesus Christ: "Be thou faithful unto death, and I will give thee a crown of life."



Duties of a Pastor Part II

by Rev. Hugh Mainord

Last issue we considered the duty of feeding the flock as illustrated in Ezekiel 34. Today we consider the second duty or priority of the pastor, that of seeking the flock. Whereas we saw the word "feed" fourteen times in Ezekiel 34, we see the words "seek" or "search" nine times.

Verse 4 begins the section that stresses the seeking ministry of the shepherd. Here we learn that the shepherd (pastor by application) is to seek the diseased, or more accurately the weak. These people may be weak physically (as shut-ins) or spiritually (baby Christians) but they need their pastor. Either they cannot or will not come seeking the pastor. The pastor must be the one to go to them. He is also to seek the sick which in our day suggests hospital and nursing home

visitation. Next he is to seek the broken, a word that suggests broken-bones—one who is crippled or maimed. He is to seek the "driven away" which suggests those who are offended by others as such often leave the church. A pastor and his fellow workers do have to minister from time to time to those with "hurt feelings" by going to them so as to reclaim them. Then there are the "lost" or strayed ones. Some, like sheep, just stray away. They do not intend to, but they begin to be attracted in a different direction (pleasure, materialism, prestige, etc.) and before they or anyone else is aware of it, they are alone, away from any Christian teaching, fellowship or worship. They may have been absent so long that they are now indifferent to spiritual matters.

continued...

Ezekiel had some strong words to say to the shepherds (civil leaders) of Judah who failed in their seeking ministry. Evidently the Lord Himself would say strong words to the spiritual leaders of today who fail to strengthen the weak, minister to the sick, bind up the broken bones, bring back the scattered (offended ones) or seek out the lost.

Because the pastor and other church leaders were too busy with other matters, the "sheep" were scattered and became food to the beasts of the field (verse 5). These "beasts" correspond in our day to the various false cults who deny the authority of the Bible, the deity of Christ the blood atonement and bodily resurrection of Christ and His second coming. Therefore it is imperative that the pastor not only feed the sheep, but seek them so that they do not become prey to all kinds of false doctrine and false prophets.

Verse six emphasizes the extent to which the sheep were scattered—"over all the surface of the earth"—because the shepherd did not seek them. Here, the great burden of God is the lack of concern of the shepherd for the sad plight of the sheep. Read with prayer God's concern over this:

"My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." (verse 6)

Let us apply this to our own church situation. How does God feel about us who show no more concern for our people than the spiritual leaders of Israel in their day? Do we care enough to visit or to phone those who absent themselves from church services?

The words, "search," and "seek," are participles, indicating that we are to be *continually* seeking out the absentees. Hardly should a week go by that our absentees are not contacted by some responsible person such as Bible school teacher, youth leader, pastor, deacon, or Christian friend.

While there are those who excuse themselves from such responsibility with the attitude that the pastor was hired for that purpose and is better suited to do it, it should be obvious that a church of over twenty-five members is too great a task for one person. He must have help. If he were to shoulder the entire responsibility he might soon be looking for his wife and children who would have decided that their husband and father was lost to

the church. The responsibility must be shared by other spiritual leaders.

This seeking ministry also points up the need for accurate records on all members and prospects - name, address, phone number, attendance. Otherwise, neither the pastor nor anyone else will know if he is missing (except in small churches) or how to contact him if he is.

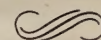
Even when pastors fail to seek, we have a God who does care. He says in Ezekiel 34:11-16: For thus says the Lord God, "Behold, I Myself will search for My sheep and seek them out. As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams and in all the inhabited places of the land. I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will die down in good grazing ground, and they will feed in rich pasture on the mountains of Israel. I will feed My flock and I will lead them to rest," declares the Lord God. "I will seek the lost, bring back the scattered, bind up the broken, and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment." He goes on to speak of the Lord Jesus, a descendant of David, in verses 23 and 24. "Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd. And I, the Lord, will be their God, and My servant David will be prince among them; I, the Lord, have spoken." The Lord Jesus certainly did what He calls upon us to do. He had a seeking ministry. "For the Son of Man has come to seek and to save that which was lost." (Luke 19:10 NASB). Likewise, He illustrated His concern for just *one* sinner in Luke 15:1-7 in His parable of the lost sheep-leaving the 99 and going after the one until He finds it.

Jesus sought *me* when a stranger
Wandering from the fold of
God; He, to rescue me from
danger, Interposed His precious
blood.

He has set the examples for us. He never asks us to do something He does not do first.

As good pastors we will accept the admonition to give priority to a *seeking* and *feeding* ministry. If we do, then He has a reward for us. "Shepherd the flock of God among you, not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of life." (I Peter 5:4)

Pastor, until Christ comes, you have but two priorities in your church ministry: feed and seek. Be faithful and the Lord Jesus has an unfading crown of life awaiting you. But there may be someone reading these lines who has no shepherd, no pastor. It was for people like you that moved Jesus to compassion - "And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep *without a shepherd* (Matt. 9:36 NASB). It was for *you* therefore that Jesus died on the cross to make full payment for your sins. "All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him" (Isa. 53:6 NASB). Trust Christ and His payment for you and you'll have the Good Shepherd all through eternity.



Week of Prayer for America

by Norval Hadley

"God bless America; but if you can't, we'll understand."

That was how one speaker ended his address at the American Festival of Evangelism Prayer Congress last September, the first in a series of national prayer events which will be culminated by the American Festival of Evangelism Conference in Kansas City, Missouri, July 27-30, 1981.

The thrust of the speaker's message was that America has fallen into a pit of decadence and moral apathy, and it may be that God's swift hand of judgment will fall before the nation can turn itself around.

For this reason the American Festival of Evangelism Conference organizing committee is urging all pastors and church leaders to set aside the week of May 31 - June 7 as a week of prayer for America.

We believe that God is calling America to prayer on the basis of the verse, II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and heal their land."

We firmly believe America is in the state of moral decline. Permissiveness and the ungodly influence of secular humanism seem to have permeated our land. We urge all pastors and church leaders who may read this to teach and preach the great prayers of repentance in the scriptures.

In addition, we encourage pastors to request prayers for the national well-being of America as well as individual believers' needs. Here's a list of prayer requests to follow:

1. Pray for community, state and national leaders.
2. Pray for a national spirit of repentance and a return to

righteousness. Pray for a spiritual awakening.

3. Pray for spiritual leaders, that God will anoint them and let them speak and preach with a "thus saith the Lord."

4. Pray for those you know who need to become Christians.

5. Pray for the American Festival of Evangelism and its impact.

6. Pray that God will show you what act of obedience you are to add to your prayers.

American Festival of Evangelism

July 27-30, 1981 Kansas City

P.O. BOX 1981, KANSAS CITY, MO. 64141



American Festival of Evangelism

Evangelism leaders from 150 church bodies are pooling their resources to plan an American evangelism strategy for the 1980's. They have set the

American Festival of Evangelism for July 27-30, in Kansas City, Missouri, as the staging grounds for what could be the most intensive decade of evangelism in American history. Executive coordinator Paul Benjamin stated that "The churches must mobilize to reach nearly 150 million Americans who have only token church connections. The Festival is open to everyone who wishes to reach the unchurched in their community."

The purpose of the American Festival of Evangelism is to focus attention on America as a mission field and to help prepare at least 20,000 Christians to lead out in evangelism in their own communities. In order to accomplish this goal, 200 Seminars and Workshops are being offered following the theme of Evangelizing . . . Discipling . . . Equipping.

Pray for Pastor Roger Ottersen and others who will be attending from our church as well as for the total impact of the American Festival of Evangelism.

MISSIONS

For Praise & Prayer

"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." III John 8.

Denver, Colorado

Excerpts of a letter from Micheal and Julie Darus

Conservative Baptist
Theological Seminary
Box 10,000 U.P.S.
Denver, CO 80210

Dear Earl,

After two and a half years of seminary, it seems like a great cloud has lifted and the light of joy has once again been allowed to shine through. Moving to Colorado has been a very challenging and trying experience but we have grown through it. God has been providing for us in miraculous ways. Julie worked the first two years but once Nathan was on the way, the burden shifted fully to me. On occasion (when we really needed it) small checks (and even one large one) have appeared in our mail box. Julie is doing part time baby sitting and I am working about 20 hours a week at a condominium complex doing maintenance. Lately we have made use of the Colorado Guaranteed Student Loan program which is a low-interest loan.

The cloud I mentioned was mostly a lack of vision and a drying up of spiritual vitality. The pressures of school and being far away from home might be sited as causes but these factors could just as easily have led to trust in the Lord and growth. Probably the most severe problem was the one we brought with us—immaturity.

Since January, we have been attending the Bear Valley Baptist Church and we have been greatly blessed. We have been reminded of the power of the Gospel and of a Spirit-controlled life. We have been reminded that trials can have a positive result only if we respond correctly.

God has not only renewed us spiritually but he has also given us a new vision. Church planting has always been an interest of mine, but now it is closer to a call. Last quarter I took a class in church planting that has given us a vision for what God may want us to do. Colorado is one of the fastest growing states and has a real need for new churches. We have been especially interested in the Western

half of the state where oil shale will be developed. However, we have not limited ourselves to staying in Colorado.

Our son, Nathaniel Robert, born last May 14th will soon be walking. Julie hopes to return with him to Illinois for two weeks at the end of June. Lord willing, I hope to graduate from Seminary in June of 1982, and we are now investigating the possibility of becoming home missionaries for the Conservative Baptist Home Mission Society.

In closing, I want to reiterate that we are deeply appreciative of the influence that the Christian Catholic Church has had on our lives. We are greatly indebted to you all for your participation in our spiritual growth as well as being instrumental in leading us to the Lord. We hope to maintain close ties.

Yours in Christ,
Michael R. Darus,
for Mike, Julie and
Nathan Darus

Zion Mountain View Chapel
915 East Dunlop
Phoenix, AZ 85020

Missions Conference

It was with enthusiasm and excitement that Zion Mountain View Chapel looked forward to its Missions Conference, February 22nd and 23rd, and it was, indeed, a blessed and challenging time. Speakers for the Conference were Mr. Bill Bathman, General Overseer Roger W. Ottersen, Rev. Bernard Reimer and Rev. Roy Tate.

Mr. Bathman, missionary to Eastern Europe, challenged our hearts with the spiritual need of Eastern Europe and

Overseer Ottersen brought both a challenge from God's Word on missions as well as showing, by means of a slide presentation, the great work that God is doing in Southern Africa among the Amazoni, "The People of Zion."

Both Rev. Reimer and Rev. Roy Tate shared in the services on Monday and all were deeply moved by the testimony of Rev. Roy Tate, a member and minister of Inscription House Navajo Mission.

At the Conference, it was a joy to report that the 1980-81 goal of \$2,220 was met and exceeded by over \$400. The goal for 1981-82 is \$4,280 plus the sending forth or call of one from our own congregation.

While Pastor Ottersen was present

from headquarters, he was asked to participate in the Dedication of the new Pastor's Study and Secretarial Office. We acknowledge with gratitude the sacrificial help of Messers Earl Peacock, Warren Borden, Loyd Borden, Archie Goode, and Jim Maniscalco.

Pastor Dale Anderson



Prayer of Dedication for newly built Pastor's Office.



Missions Conference. On platform from l. to r. Mr. Bill Bathman, G.O. Ottersen, Rev. Anderson, and Overseer Leland Barton.



Bulletin Board Publicity of Missions Conference.

The Founding of the Christian Catholic Church

by John Alexander Dowie

Historical comments and editing of the book, *A Voice from Zion*, giving details of the formation of the Church, by Rev. Earl L. Minton.

On the cold, wintry Saturday of February 22nd, 1896, John Alexander Dowie officially organized the Christian Catholic Church and personally received into membership the 370 present and recognized as members the several hundred others who had filled out applications but were not able to be present.

For nearly three years prior to that date, Dr. Dowie had been ministering in Chicago. During his first year few paid attention to his ministry which was carried on in what he affectionately referred to as the "Little Wooden Hut" across from the World's Fair grounds. Gradually, as notable

miracles of healing took place and news of them spread, more people began attending. Reports of these healings were reported in Dr. Dowie's paper, "Leaves of Healing," which was soon being sent to people in many areas of the world, and passed from friend to friend. As more and more people came long distances for prayer for healing. Dr. Dowie felt the necessity of preparing lodgings for them so that they could be conveniently instructed before being prayed for. For this he was charged by the medical profession for conducting a hospital and for practicing medicine without a license.

Dr. Dowie's public attack upon the liquor and tobacco business, secret societies, as well as the medical profession led to united efforts in persecution and harrassment of Dr. Dowie with the hope he would leave Chicago. In the year, 1895, he was arrested 100 times for practicing medicine without a license. However, this led to a trial whereupon he was able to place on court record the testimony of dozens of people who had been healed of all kinds of diseases and afflictions. This persecution also brought him great publicity with the good result that soon hundreds were attending his services each week. He was also receiving about

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2,000 letters per week from people all over the United States and from many foreign countries.

With this kind of support, Dr. Dowie felt it was time to establish a church home for those faithfully attending his meetings. His purpose for the Church is given in his own words: "I desire you all to pray that this Church may fulfil the purpose for which it will be organized, that is, The glory of the Eternal Father through our Lord and Savior, so that the Holy Spirit may work in the Church, and may enable us to fulfil the great mission for which the Christ came to this earth: the Salvation, the Healing, the Cleansing, the Redemption of man from sin and disease and death and hell."

Dr. Dowie's method to reach the lost was to train seventies to go two by two to every house in Chicago and in other cities. He also published booklets, pamphlets (some in six different languages), and the weekly "Leaves of Healing."

Dr. Dowie said, "We are asking God for 100,000 conversions to Him this year in Chicago." To reach that number, Dr. Dowie expected that people would tithe both their income and their time for the Lord's work. He said: "I desire, my brothers and sisters, that you shall be an active people, working for the Christ everywhere, in your office, in your workshop, in all daily labor, in your home, and in every relation of life. We shall care for nothing except to be a Practical People as regards God's work, **A PEOPLE WHO ARE AT IT, ALL AT IT, ALWAYS AT IT, AND IN ALL WAYS AT IT.**"

Dr. Dowie desired not only an active fellowship, but also a united fellowship. He declared, "In things that are essential we demand unity; in things that are non-essential we give the fullest liberty, and we must do all things in charity."

At the meeting for the organization of the Church Dr. Dowie read from Acts 2:41, 42, and 47 as the basis of his charge to the people, then commented: "I especially call your attention to the words: 'And they continued steadfastly in the Apostles' Doctrine and fellowship, and in breaking of bread, and in prayers.' Beloved in the Christ, I feel today that in this upper room, we who are many more in number than the one-hundred twenty in the Upper Room in Jerusalem on the Day of Pentecost . . . may well rejoice that we have been added to the Lord, and have

come together in fellowship in His Name, to extend His kingdom and glory. I cannot, therefore, speak to you from words more appropriate than those concerning the principles of action which guided the Church in the days of its Primitive Purity, Peace, and Power.

"The first thing, therefore, is to remember, that we, if we are to be strong, are to 'continue steadfast in the Apostles' Doctrine.' I see no reason why we should not claim the restoration of every Primitive Power, and ask God to make the Christian Catholic Church in Zion a Church as full of the Holy Spirit as the Church was in Jerusalem long ago.

"May it be filled with the primitive powers and gifts that will make Chicago as it made Jerusalem, to know that the Christ is Lord and God.

"If that is to be so, let us understand that we must not only receive the Apostles' Doctrine but we must continue steadfastly in the Apostles' Doctrine.

"Beloved friends, the first principles of the Gospel were laid down by the Apostle Peter, under direct inspiration of the Holy Spirit, in answer to the cry of a conscience-stricken multitude who cried out, 'Men and brethren, what shall we do?'

"They saw the need of doing something.

"Whenever the heart of a sinful man is awakened to the consciousness of guilt, of separation from God, of violated law, and of impending penalty, doom and damnation, that heart cries out, stung to the quick with grief and shame and sorrow, 'What shall I do?'

"Someone must give an authoritative reply, and the first portion of the answer of the Apostle Peter was **REPENT.**

"Therefore, **THE FIRST PLANK IN THE APOSTOLIC DOCTRINE IS REPENTANCE.**

"It is the first word that must ring out from every pulpit of the Christian Catholic Church in Zion, and from my lips as General Overseer of this Church, to a world dying in sin.

"To Chicago that lifts itself like Capernaum to heaven, and that is in danger of being cast down into hell, I cry, and this Church must cry, **Repent!**

"Hell can be found to have a gate in every street, and the great multitudes of this city are flocking through these gates.

"A terrible Hell burns in men's bosoms now, and even here the depths of infamy and horrible despair into which sin has plunged them are unspeakably horrible.

"A future Hell will only be a continuation and aggravation of that Hell in which they are now.

"Therefore we have to cry, **Repent!** to a world in sin, that is, in the power of Hell; a world with lying tongues with false lips, with unclean hearts with diabolical passions running rife in every form.

"Murder stalks in every street.

"Crime, hypocrisy and iniquity abound.

"The first word in Apostolic Doctrine is **Repent!**

"Let him that stole steal no more, let him that lied lie no more, let him that is filthy be filthy no more, let him that is hypocritical be hypocritical no more.

"Christ said: 'I am not come to call the righteous but sinners to repentance.' 'Except ye repent ye shall all likewise perish.'

"As He sent the Twelve and the Seventies, two and two, before Him into every place and city whither He Himself would go, He said, 'As ye go say, Repent ye, for the Kingdom of Heaven is at hand.'

"Let us preach, and by the grace of God, if need be let us ourselves practice a True Repentance.

"If there is anything yet, beloved, wherein we have sinned against wife or husband or child or any one else, let us kneel at the feet of God and ask for grace to go humbly to our fellow man and say, Forgive me, I have sinned.

"**REPENTANCE! REPENTANCE!! REPENTANCE!!!** It is the Door of Salvation in Christ!

"The very next thing that the Apostle Peter said after he said 'Repent' was 'Be baptized every one of you, in the Name of Jesus for the remission of sins.'

"If a man repents and rests in the Christ alone for Salvation, I believe he is saved.

"But Baptism is essential to a full Obedience and to the indwelling power of the Holy Spirit in His fulness; for the Apostle adds to the Command, a Promise, namely, 'And ye shall receive the gift of the Holy Spirit.'

"Beloved friends, the Apostolic Doctrine then teaches that the first thing after repentance is **OBEEDIENCE.**

"You will notice that the Apostles very emphatically declare that Obedience of Faith is the condition of receiving the Holy Spirit.

"When the Apostles were brought before the Council which had conspired to crucify the Christ, the High Priest said, 'Did we not straightly command you, that ye should not teach in this Name? and behold ye have filled Jerusalem with your Doctrine.'

"How glad we are that we have that fact from the lips of the enemies of the Church and of the Apostles.

"That is what we must do; we must fill Chicago with the Doctrine of Repentance toward God and Faith in the Lord Jesus, the Christ.

"Peter and the other Apostles answered and said: 'WE OUGHT TO OBEY GOD RATHER THAN MEN.' 'The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with His right hand for to be a Prince and a Savior, for to give Repentance to Israel, and forgiveness of sins; and we are witnesses of these things, and so is also the Holy Spirit, Whom God hath given to them that obey Him.'

"Repentance is to be followed by Obedience, and that is followed by the 'Gift of the Holy Spirit.'

Beloved, I therefore say, with divinely imparted Authority, that Repentance, and the Obedience of Faith, in Baptism and all other Divine Commands, are the first two planks of Apostolic Doctrine.

"FAITH IS OBEDIENCE, and it enables the Church to Obey God in everything.

"There are a great many other things, too, in connection with the Apostolic Doctrine, such as the COMMUNION OF THE LORD'S TABLE IN THE BREAKING OF BREAD.

"It is the occasion and emblem of Unity.

"We love to meet together to break this bread, drink this wine, and to feel the fellowship of love; and we shall also invite . . . not only those who are in immediate fellowship with us, but all God's children, that they may come to their Father's Table, to their Lord's Table, and rejoice in that Communion.

(The early Church) "continued steadfastly, not only in the Apostles' Doctrine but in their fellowship.

"Oh how sweet is that word Fellowship. I want to be in fellowship with Little Children. I want them to feel that the General Overseer of their

Church loves them, and I want them to feel that they have entered into fellowship with me.

"Brothers and sisters, I will give that word Fellowship a very wide meaning before we get through.

"I want that you and I shall enter into FELLOWSHIP OF SERVICE FOR THE CHRIST—that you follow me when I shall take from among you Seventies to go from house to house throughout Chicago.

"I not only want that, but I want FELLOWSHIP IN ALL THE GREAT SWEEP OF A GREAT CHURCH'S WORK.

"I want fellowship in the visitation of our brothers and sisters and especially when they are sick and sorrowing.

"Jesus said, 'What man of you having a hundred sheep if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?'

"We must go after that erring brother or sister who has got among the sinful.

"Fellowship must extend to our necessities.

"Is there one among us who has become poor, then let us have the Fellowship of Love in helping the poor.

"Let there be no lack in these matters. Let us relieve all that we are able to relieve.

"This is Apostolic Doctrine: 'Do good unto all men as ye have opportunity; but chiefly unto those that are of the Household of Faith.'

"THE CHURCH MUST HAVE A BUSINESS FELLOWSHIP—A Fellowship of Getting Money, in Saving Money, and in Spending Money for the Christ.

"In addition to the ten percent of our earnings, we must give Him ten percent of our time in spreading the Gospel of Salvation and Healing and Holiness through the world. We must begin at Chicago and keep pegging away. Let us not only give tithes but offerings to God's work.

"Continue steadfastly in the Apostolic Doctrine and fellowship, in breaking of bread, and in PRAYERS.'

"The key to the whole situation is prayer.

"O my people, listen! If by the grace of God I can teach ten thousand men, a hundred thousand men and women, a million men and women and children

to pray 'the prayer of faith that saves the sick,'—the prayer of faith that reaches God and comes down in immediate blessing—what a power that will be in the emancipation of the world from the salvery of sin and disease and death and hell and devils.

"The secret of power is to know how to pray.

"The early Church was a church of spiritual giants, because they knew how to pray, they knew how to reach God.

"Friends, we need that spirit, we need prayer, and this Church must be a praying Church."

After speaking a little more, Dr. Dowie then asked the people to stand for the charge, to which all replied in the Affirmative. He then asked them to kneel and pray with him the Prayer of Consecration, which is as follows:

"Our God and Father, in Jesus' Name we come to thee, believing that we are and that we shall be kept in the Fellowship and in the Love of God, our Father, of God the Son, and of God the Holy Spirit. Give unto us grace to keep us unspotted from the world, united in heart, in tender sympathy, in earnest work for Thy Church, and for the salvation, healing, cleansing and the blessing of multitudes in this city and land and throughout the world, and in the generations to come. Make us faithful as fathers, as mothers, as sons, as daughters, as brethren, and as sisters, compassionate, wise, prudent, patient, faithful, loving, true, tender, and pure in heart, like unto Jesus, by the power of Thy Spirit. Wherein we differ, let us differ in love from our brothers and sisters in the Christ who are in other parts of Thy fold, and bring Thy people into unity that there may be one fold, one flock, with Jesus, the Christ, Thy Son as our One Shepherd.

Give unto Thy servant, the General Overseer of this Church, the grace he needs; keep him humble, faithful, pure, hopeful, loving, wise, and give him strength in spirit, soul and body that he requires for this work. For Jesus' sake. Amen.

While the congregation remained on their knees, the General Overseer spoke as follows:

"In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father, believing that I am thereunto called as the General Overseer of this flock, not only in this place, but in all the cities and villages

and states and countries where persons have applied or shall apply for fellowship, I do now constitute this Church as a gathering of believers under the title of the Christian Catholic Church in Zion.

"May this Church be divinely endowed with the nine Gifts of the Holy Spirit, . . . and with the gift of Love which is the crown of all that precious gift which enables the Church to fulfil all.

"With that love let these gifts be exercised and this Church go on to the glory of God, the Father, in the Name of the Lord Jesus, the Christ, and by the power of the Holy Spirit. Let all the people say Amen." (Amen)



Zion Passion Play

The 1981 season of Zion Passion Play was beset with many difficulties. The stage sets, made in haste last year, had to be remade more permanently. We were unable to obtain the services of a professional dramatic director or coach, and there were a lot of loose ends that needed to come together. There were times when we began to wonder if we would really be able to put it on this year.

Praise the Lord, God worked marvelously and all others worked together and it is being presented as planned and that to capacity audiences. Rev. Jabez Taylor worked very hard getting the stage sets and scenes ready. Wendell Studebaker took over the coaching in drama, and Wayne Beem took charge of personnel, lining up people for each character part.

Eleven performances were scheduled and all tickets were gone before the second performance and there is a long waiting list of people still hoping to be able to get tickets. Hundreds have been disappointed in not being able to get tickets this year. Most important is the blessing in seeing the Play. All who have seen it testify of its impact on their lives. Personally, I was deeply moved and blessed by it.

One person who has been associated with the Play since its beginning back in 1935, and who has still not seen the Play, is Mrs. James (Myrtle) Hacker. She celebrated her 98th birthday on

Man of the Year Award

At the Annual Father and Son Banquet, held in the Mintern Gym on February 19th, Mr. Lee Deming was awarded the "Man of the Year" award by Mr. Richard Anderson, Director of Youth. Purpose of the award is to call the attention of our young people to exemplary models of faith in action for them to follow. Mr. Deming certainly is that to all of us.

Mr. Deming (affectionately known as Lee to everyone here) has faithfully served as Bible school teacher, Superintendent of the High School Department, as staff member at Camp Zion, has been faithful in attendance at church services, has assisted in the care of the elderly and infirm, and has been a great leader on several long bus trips with the young people.

Part of the joy of seeing Mr. Deming receive the "Man of the Year" award was the realization of God's grace in sparing him through a massive heart



Presentation of "Man of the Year" Award to Mr. Lee Deming by Mr. Rick Anderson, Director of Youth

attack which occurred only hours before he was to leave on a 4,000 mile bus trip with the young people. Had it occurred just a little time later, he would have been away from immediate help for such an emergency. How merciful God was to him and his family and to the church for sparing his life.

Lee is greatly loved and his unselfish service is admired and appreciated.

April 17th (Good Friday) and was honored by the cast with a party following the performance. The reason she never sees the Play is because she is keeper of the purses and other valuables of the players—a responsibility which she takes very seriously—for which others are grateful.

As thousands see the performance of Zion Passion Play this season, it is our earnest prayer that many might be led to put their faith in Him and be drawn closer to Him. A humorous incident

occurred in the final rehearsal. Jennie, the donkey on which the Christus rides for the Triumphal Entry, slipped on the wooden floor of the stage and could not get up on her feet again. It took twenty or more minutes to get her off the stage and to slide her on the slippery floor to a place where she could get better footing. Rubber boots were quickly made for her and Milton Anderson our retired custodian (see last issue of the Leaves) took charge of leading her in. We have had no trouble since.



Grandma Hacker, surrounded by daughters, (from l. to r.) Ruth, Eleanor and Martha and granddaughter, Kathy, Crary, and Pastor Hugh Mainord.



Milton Anderson, retired farmer, then church custodian for 25 years, with Jennie. Jennie has been associated with Zion Passion Play for 33 years.